Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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PRACTICAL.

The following extracts are from a letter, addressed by Dr. Priestley to his friend Dr. Jebb, in dedicating to him his work on 'Philosophical Necessity.' It not only 'contains much fine reasoning and holds forth sentiments becoming one distinguished Christian philosopher to deliver to another'—but it seems to us to exhibit also some of the most delightful views of the divine government, which may yield strength and solace in every hour of fear or trouble.

TO JOHN JEBB, M. D.

Dear Sir,—'I flatter myself that you will permit me to take this opportunity of perpetuating, as far as I am able, the very high regard that I entertain for a person who has distinguished himself, as you have done, by an attachment to the unadultered principles of Christianity, how unpopular soever they may have become through the prejudices of the weak or the interested part of mankind, and who has made the sacrifice that you have made, to the cause of truth and the rights of conscience.

'I think myself happy in concurring, as I hope, with your ardent zeal for the cause of civil and religious liberty in their full extent; and I am convinced, that to act as you have done, is the proper method that a Christian ought to take in order to promote it. It is our business, whenever called upon, to bear our testimony to whatever we apprehend to be truth and right, upon no occasion to swerve from our real principles, (which would be equivalent to denying Christ, or being ashamed of him and his cause, before men) whether we see that any good will result from what we may suffer by such a profession, or not. We ought to content ourselves with acting under the express orders of one who is the proper judge of what is expedient for his interest and his church, as well as for our happiness; and we may rest assured, that we can only sustain a temporary loss by such an implicit, but reasonable obedience.

'Could we only, my friend, expand our minds fully to conceive, and act up to, the great principle asserted in this treatise, of the truth of which we are both of us convinced, nothing more would be wanting to enable us to exert this, and every other effort of true greatness of mind.

'We ourselves, complex as the structure of our minds, and our principles of action are, are links in a great connected chain, parts of an immense whole, a very little of which only we are as yet permitted to see, but from which we collect evidence enough, that the whole system (in which we are, at the same time, both instruments and objects) is under an unerring direction, and that the final result will be most glorious and happy. Whatever men may intend, or execute, all their designs, and all their actions, are subject to the secret influence and guidance of one who is necessarily the best judge of what will most promote his own excellent purposes. To him, and in his works, all seeming discord is real harmony, and all apparent evil, ultimate good.

'This world, we see, is an admirable nursery for great minds. Difficulties, opposition, persecution, and evils of every other form, are necessary instruments by which they are made, and even the captain of our salvation was himself made, perfect through suffering. A mixture of pleasing events does, likewise, contribute to the same end; but of the due proportions in this mixture we are no judges. Considering, however, in whose hands are the several ingredients of the cup of mortal life, we may be assured that it will never be more bitter, than will be necessary, to make it, in the very highest degree, salutary.

'You and I, sir, rejoice in the belief, that the whole human race are under the same wholesome discipline, and that they will all certainly derive the most valuable advantages from it, though in different degrees, in different ways, and at different periods; that even the persecutors are only giving the precedence to the persecuted, and advancing them to a much higher degree of perfection and happiness; and that they must themselves, for the same benevolent purpose, undergo a more severe discipline than that which they are the means of administering to others.

'With this persuasion, we cannot but consider every being, and every thing, in a favorable light. Every person with whom we have any connection is a friend, and every event in life is a benefit; while God is equally the father, and the friend, of the whole creation.

'I hope, dear sir, we shall always be careful to strengthen and extend these great and just views of the glorious system to which we belong. It is only by losing sight of these principles that we adopt mean purposes, and become slaves to mean passions, as also that we are subject to be chagrined and unhinged by seemingly cross accidents in life.

'So long as we can practically believe that there is but one will in the whole universe, that this one will, exclusive of all chance, or the interference of any other will, disposes of all things, even to their minutest circumstances, and always for the best of purposes, it is impossible but that we must rejoice in, and be thankful for, all events, without distinction. And when our will and our wishes shall thus perfectly coincide with that of the sovereign disposer of all things, whose will is always done, in earth, as well as in heaven, we shall, in fact, attain the summit of perfection and happiness. We shall have a kind of union with God himself; his will shall be our will, and even his power our power; being ever employed to execute our wishes and purposes, as well as his; because they will be, in all respects, the same with his.

'These heart reviving and soul ennobling views we cannot, my friend, in this imperfect state, expect to realize and enjoy, except at intervals; but let us make it our business to make these happy seasons of philosophical and devout contemplation more frequent, and of longer continuance. Let them encroach more and more on the time that we must give to the bustle of a transitory world; till our minds shall have received such a lasting impression, as that its effect may be felt even in the midst of the greatest tumult of life, and inspire a serenity of joy, which the world can neither give nor take away.'

DOCTRINAL.

OF ORIGINAL SIN.

Some particular texts are alledged, to prove that the nature of man is totally depraved by the fall, insomuch that all mankind, without exception, are now altogether incapable of any good thought, word, or action; and, moreover, that we are all subject to the everlasting wrath of God on account of the sin of Adam. I shall give a brief explication of the principal of those texts.

Gen. vi 5. 'And God saw that the wickedness of man was great in the earth; and that every imagination of the thoughts of his heart was only evil continually.' If we understand this passage literally, it will be contradicted by the character which is immediately afterwards given of Noah, of whom it is said, 'that he was a just man, and perfect in his generation, and that he walked with God. But it is plain, that this wickedness of mankind was not owing to any *natural depravity*, which their derivation from Adam rendered necessary, but that it was a *voluntary corruption*, and had its rise from themselves only; for it is said, that 'God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth.' Besides, this state of the world is alledged as a justification of the divine proceedings against them, whereas, if they had been corrupt by the *necessity of nature*, it must have operated as a plea in their favor, with that being who considers our frame, and remembers, that we are but dust. If he makes suitable allowance for the infirmities of our *bodies*, much more would he consider the natural and necessary diforders of our *minds*.

Job xiv. 4. 'Who can bring a clean thing out of an unclean? not one' This is a proverbial expression, signifying that nothing can be more perfect than its original; but Job is not speaking in this place of the guilt and pollution of man, but of his sorrows and mortality.

Psalm li. 5. 'Behold, I was shapen in iniquity, and in sin did my mother conceive me.' This also has very much the air of a proverbial expression, signifying great depravity of heart, and very early habits of vice. That it was not intended to express a natural and invincible propensity to vice, is plain, because that would be inconsistent with the tenor of the whole psalm, in which the humble author seems disposed to aggravate, rather than to extenuate his offences, to which this last mentioned consideration would have greatly contributed.

Rom. v. 12, 13, 14. 'Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned, &c.'

I think a careful and impartial reader will observe, that the apostle speaks not here of the death of children, whom he does not once mention, or refer to, through the whole argument. But he speaks of those who were not only *capable* of sinning but had *actually* sinned, and refers us to the Mosaic history of mankind in the ages between the fall of Adam and the giving of the law by Moses. Sin and death entered into the world by Adam, and death hath passed upon all men, for that all have sinned, consequently must have transgressed some law. 'For, before the giving of the law by Moses, sin was in the world, but sin is not imputed where there is no law:' and the law of Moses they could not sin against before it was given. 'Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression,' i. e. by eating the forbidden fruit, or violating any positive law of life given to them. What law then had they sinned against? Most evidently, the law of righteousness which God had written on their hearts; the sanction of which they were also well apprized of (as the apostle speaks of the gentiles in general,) 'Who, knowing the judgment of God that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. Hence it appears that the apostle does not speak of the sin of Adam being imputed to make men sinners, and subject them to death; but of actual and personal sins, and of death as the recompence of them.—Now look into the Mosaic history of this period, and we find before the flood 'that the wickedness of men was great in the earth.' —'The earth also was corrupt before God, and the earth was filled with violence. For all flesh had corrupted his way upon the earth.' And after the flood, excepting the faith and obedience of Abraham, Isaac, and Jacob, we have little else recorded besides trangressions of the law of righteousness, sins which men committed, though 'not after the similitude of Adam's transgression.' As to the death of infants, God, the great giver of life, hath, undoubtedly a perfect right to resume it, whenever it seemeth meet to his infinite wisdom. But I do not recollect that the sacred writers do any where represent it as a *punishment* either for Adam's sin, or their own. In a few cases they speak of it as a punishment of the sin of their immediate parents, but then, as a punishment to their parents, who had sinned, not to the children who had not sinned.

Rom. v. 6, 8. 'For when we were yet without strength, in due time, Christ died for the ungodly.'

'But God commended his love towards us, in that while we were yet sinners, Christ died for us.'

Let the intelligent reader judge for himself, whether the apostle does not speak here of the state of mankind (particularly of himself and the persons he writes to) before Christ's death, and the consequent publication of the gospel to the world, and intimate that the case is very different since that happy event? Doth he not plainly make the distinction in both verses, that we might not mistake his meaning, 'When we were yet without strength, and while we were yet sinners?' But doth the case continue the same, since Christ died, with those to whom the blessings of the gospel are imparted? then hath Christ died, and the gospel been published in vain. Yet some writers represent the state of those for whom Christ died, and who have received the gospel, as just the same, as to *strength*, with them who had not received it, and who lived before it was published. Surely, any of us would be displeased to have our words wrested to purposes so different from our intentions; especially, when we had endeavored to guard them from such abuse. God, our maker, hath given us intelligent capacities, suited to those discoveries which he hath made of his will, whether by the light of nature, or revelation; he hath given us also freedom of choice and action for the conduct of ourselves; he hath granted us the light and motives of the gospel for our fuller instruction and persuasion; he is ever present with us and ready to assist our sincere endeavors to know and to do his will; surely then, it is *unjust* and *ungrateful* to him to say that we are still *without strength;* and if we be sinners, it is wholly our own fault. As for the gentiles, even the worst of them, the apostle no where ascribes their want of strength, to their not having received from their maker sufficient abilities to know and do his will acceptably, but to their having voluntarily corrupted themselves and one another, and thereby lost the abilities which God had given them, and become 'dead in trespasses and sins.' *Priestley.*

BIBLICAL.

The following article is taken from the Glasgow Christian Pioneer of June. The remarks in the first paragraph will not be new to our readers, but the subsequent interpretation proposed by the writer will be less familiar and is at least ingenious.

A text which has been triumphantly appealed to, as containing a full proof of the deity of Christ, and even of his being God and man at the same time, is Philippians ii. 6 to 11, 'Who being in the the form of God; thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, &c.' But if we attentively read the passage, we shall find, that even as it stands in the public version, it affords no foundation for any such opinion. Throughout the whole passage, Jesus Christ is as clearly and fully distinguished from God, as one being can well be distinguished form another; it is said, that he is 'in the form of God,' 'equal to or like God,' that 'God hath highly exalted him, and *given* him a name which is above every name,' and that his exaltation, and the submission and honor paid to him, are to the glory of God.' He who is called God throughout the passage, is unquestionably the one supreme, self-existent, and eternal Jehovah; the person who was in his form, whom he had exalted, and who was honored only to his glory, must be inferior to him, and Jesus Christ always so speaks of himself; his words are, 'My Father is greater than I,' 'the works that I do are not mine, but the Father's who sent me,' 'I will pray unto my Father,' &c. Besides, the Apostle is here recommending the disciples to humility by the example of Christ, and surely his thinking it not robbery to be equal with God, can be no proof of humility. The 6th and 7th verses, as they stand in the public version, appear to me to be in direct contradiction to each other: 'he thought it not robbery to be equal with God; but,' as a consequence of his so thinking, 'made himself of no reputation,' is not, I think, sense. Let us see whether all these difficulties may not be removed, by an impartial consideration of the text.

It is universally agreed by the best critics, that the word 'form,' means here only the outward form or appearance; and the words here translated 'equal with God,' only express similarity, not proper and full equality, and ought to be rendered '*as* God' or '*like* God.' The word here translated 'robbery,' means a booty, a prey, the thing seized upon, or else the *act* of seizing and plundering; the majority of expositors (for their reasons, see Belsham, p. 136) prefer the former meaning, and this is the way in which it was evidently understood by the early Christian fathers, (See Belsham, p. 138, and Clarke, No. 934). It is with great diffidence that I reject here the interpretation of this text, given by all the most eminent Arian and Unitarian critics, (who think that the apostle refers to his miraculous powers. when he says that Jesus was in the form of God, and adopt that of Mr. Marsom, (See Christ. Refor. vol. ii. p. 457.) The apostle appears to him and to me, to refer to well known occurrences in the history of our Lord, and the following appears to us to be the true interpretation of the text: 'Let this mind be in you which was in Christ Jesus, who being in the form of God,' at his transfiguration on the mount, when as the Evangelist informs us (Luke ix. 29.) 'the fashion,' form or appearance 'of his countenance, was altered, and his raiment was white and glistering, and his face did shine as the sun.' Peter makes his transfiguration an evidence of Christianity, when he says: 'For we have not followed cunningly devised fables, when we made known unto you the coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father, power and glory, when there came such a voice to him from the excellent glory, This is my beloved son in whom I am well pleased. And this voice which came from heaven, we heard when we were with him in the holy mount,' (2 Peter i. 16—18.) John, who also was with him in the mount, alludes, I conceive, to this circumstance, when he says (John i. 15,) 'We beheld his glory,' and as this was the only instance in which, in the presence of his disciples, he was announced by a voice from heaven, as the 'beloved Son' of God, he describes that glory as 'the glory of the only begotten of the Father.' This is what I conceive the Apostle meant, by saying that Jesus was in 'the form of God.' Peter, indeed, thought it would have been good for him to have retained that divine form; but the meek and lowly Jesus thought otherwise. He 'did not esteem this likeness to God as a prey,' as a thing to be eagerly grasped at or ambitiously retained, 'but made himself of no reputation,' or as the word would be more liberally rendered, 'he divested himself of it, and took upon him the form of a servant.' Jesus assumed the form of a servant when, at his last supper, he girded himself with a towel, and washed the feet of his disciples, to which, I conceive, the Apostle here alludes; he assumed the *form* only, and was not, in reality, their servant. and he tells them, that he performed it expressly with a view of setting them an example of humility, 'If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet,' (John xiii. 14;) and humility is the very virtue which the apostle is here recommending by the example of Christ. 'And was made' or was 'in the likeness of man,' i. e. of another man, (See Judges xvi. 11, 17, where the same Greek word is used,) 'and being found in fashion as a man, he humbled himself,' still farther, 'and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted him, and given him a name which is above every name that at' or in 'the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' God hath for his humility and obedience even unto death, exalted him to the reality of that glory of which he had only the form or appearance in his transfiguration on earth, and so shall we be exalted, if we attend to the Apostle's exhortation, and imitate closely this example of humility and obedience. Thus, this disputed and somewhat obscure text will, if it be so understood, form another beautiful illustration of the scripture doctrine of the inferiority and submission of Christ to his God and Father.

BIOGRAPHICAL.

DR. JOHN JEBB.

This eminent scholar, and philanthropist was distinguished both as a theologian and a physician. He was educated in Cambridge University, England, and for many years was engaged in the office of Tutor and Instructor; a fellow-laborer in this work with Law, Watson, Paley, and others, whose names are held in the highest veneration as the ornaments of their respective colleges. He was particularly earnest to introduce a reformation in the state of discipline and studies, greatly needed in his day at the University,—and he repeatedly urged the necessity of a system of annual examination, which, though cordially approved and desired by the best friends of education, was opposed by the majority, who for various reasons, political as well as religious, were enemies of all reform. This together with the liberal views of theology, which he entertained and did not hesitate to express, made him in some degree obnoxious to the prevailing party at Cambridge. At length after mature reflexion, and actuated by an integrity and zeal, which were the prominent traits of his character, he determined to withdraw from the public service of a church, the established doctrines of which he could not approve, and in 1775 he resigned all his livings with his office in his college, and both for an honorable exercise of his talents and procuring a subsistence, he removed to London, and entered upon the study of medicine. Though he was more than forty, when he commenced the practice, he obtained in his new profession a very considerable eminence. He was elected a member of the Royal Society; and died at the age of 51, in 1786. His works, collected in three volumes and published after his death by his friend, Dr. Disney, comprising various topics, theological, medical, and political, do honor to his name. They exhibit the benevolence as well as the genius of their author; more epecially his ardent zeal in the cause of religious truth and of human happiness.

It was just after Dr. Jebb had been settled in his new situation, and was entering on his medical course, with the moderate expectations, which his just views of the uncertainties attending human events and his Christian philosophy enabled him to maintain, that he was siezed with a violent fever, caught from a patient in the hospital, and which interrupted his labors for a considerable period.

Of this trial, which in his circumstances could not but be severe, and of the reflexions and resolutions, of which it was the occasion, his biographer, Dr. Disney, thus writes.

The mind of Mr. Jebb was never unemployed, even in the busiest scenes of active life; but sickness naturally disposes the best of men to look more accurately into the state of their own temper, and designs. This opportunity was not lost, but improved by Mr. Jebb; and it is in this way that we derive advantage from affliction, and justify the ways of God to man, in that fine observation of the author of the epistle to the Hebrews; 'whom the Lord loveth, he chasteneth. and scourgeth every son whom he receiveth.' Among other resolutions entered into, on this occasion, as I find them in a private book, which had been seen by no human eye but his own, the following do so accurately express his usual mind and habits, that I transcribe them, not only because they well correspond with his usual course of life, but may suggest to others, the pleasing and rational consolations of sound religion and good morals.

1. 'Employ the whole of every Sunday in sacred study, in reading Hartley, Taylor, and other books, in which the spirit of piety and morality prevails.

2. 'Pay particular attention to every declaration that bears the slightest appearance of a promise. And let me sacredly attend to every engagement, even of the most trivial kind.

3. 'Let me be sedulously attentive, upon proper occasions, to every person who has shewn me kindness. And omit not the performance of the most trifling circumstance that may give a benefactor pleasure.

4. 'Let me read Hartley on ambition; and the proper and primary pursuits of man be diligently studied.

5. 'Remember, if it please God, that I obtain a competency by my profession, my great work and duty is, to study critically the scriptures.

6. 'Let me never be induced, by the well meaning expressions of good will from my friends, to think higher of myself than as a creature who has been exceedingly weak; and as one, to whom God has shewn uncommon instances of mercy. Let not the voice of humility be on my tongue, but the real essence of it in my heart. Read Hartley, and attend to Hoadly's and other forms of prayer. as necessity or opportunity shall suggest.

7. 'Strive to acquire Christian stoicism: to this purpose read with the scriptures, the works of Antoninus and Epictetus.

8. 'Speak the truth. Lie not through fear of man's resentment, nor seek the favor of any by disguising, or softening my sentiments.'

About three months after his recovery from this fever, and when he had resumed, and was ardently pursuing his new studies, he expressed his satisfaction, in his engagement and prospects, in a private letter, which I remember to have read with the greatest pleasure. 'I am,' said he, 'very happy in my new plan. I receive great civilities, and encouragement from several worthy persons, who may promote my interest hereafter; and thus I may be enabled to obtain a competency, which will give me the power of my own time, a power I have never yet enjoyed. The cause of Christianity is uppermost in my mind, to that and the cause of civil liberty, I hope, while life remains, I shall never be insensible.'

And afterwards upon completing the term of probation, which he had proposed to himself in his profession, and expressed his fervent gratitude to God, for the measure of strength and success, which had been graciously afforded him, he proceeds to write down some further resolutions, respecting his future conduct in his new profession.

1. 'To forego every advantage and every prospect of success in my profession, rather than act contrary to the three principles laid down by Dr. Hartley, as the basis of right conduct, viz. piety, benevolence, and the moral sense.

2. 'Never to make a difference between the rich and poor, but so far as relates to my efforts to cure, to consider myself in equal manner, the servant of both, being very careful to manifest the same courtesy, mildness of speech and manners, to every individual I may be called upon to assist.

3. 'To guard continually against deflecting from the proper line and duties of my profession through attention to ornamental branches of knowledge; yet, in all points, to act in perfect consistency with my former conduct, not abating in my zeal for the cause of civil or religious liberty; nor sacrificing my principles, even for a moment, through any views of interest, of whatever nature they may be, considering the transitory scene I am engaged in.

'Let not him that putteth on his armor, boast like him that putteth it off.'

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 5, 1829.

OBSERVANCE OF SUNDAY.

We have admitted a communication from a correspondent of this week on a topic connected with a due observance of the Lord's day, because we consider the subject in itself of the highest importance, and would welcome every suggestion, that may either awaken a deeper sense of its sacredness, or correct the smallest abuses of it. We entirely agree with our correspondent that simplicity and even plainness of dress in females, at church, is most becoming on that day; and that all gaiety and profuseness of ornament are absolutely indecorous. Yet we cannot perceive, that this impropriety is specially chargeable upon that class of ladies, to whom this writer refers. On the contrary, *taken as a class*, we believe they are less censurable than are many others. And that, in general, it will be found, that ladies, in the more prominent walks of life, commonly called fashionable or genteel, who by wealth or condition are supposed to give the tone to manners, are least prone to offend in this regard. On the other hand with some unpleasant exceptions, we have noticed a simplicity and freedom from display in their church attire, which have appeared to us altogether exemplary. And we wish, that the idea prevailed universally, as it does in some degree with them, that ostentation and excess of apparel in people assembled for worship were alike vulgar, and unbecoming the spirit of the day.

For ourselves, we are free to confess, that we have been most frequently pained by this indecorum among those, whose situation in life could least warrant any extravagance or parade. We have seen girls and young women at church, in garments, which for *show* at least, whatever might be their value, seemed to us far better suited to the theatre or the ball-room. Not only does such attire attract attention from others, but it seems impossible, that what has cost so much pains in the preparation and putting on, should not occupy some care in the wearing: that a young person thus adorned, should not suffer her thoughts to wander occasionally, from the services in which she is professing to engage, to the ornaments, she is profusely displaying to the view of others: and often have we been tempted, in the gravity and meekness also of the apostle, whose authority in this regard has been strangely overlooked, to repeat in their hearing, —'I *will*, therefore, that your women adorn themselves in modest apparel, with shame facedness and sobriety, not with *broidered hair*, or *gold, or pearls*, or costly array, but as becometh women, professing godliness.

In respect also of the evil, of which our correspondent complains, from the disturbance of carriages, on Sundays, we wholly agree with him, that it is sometimes offensive: and that whenever age or health or convenience of distance will permit,—a considerate regard for the tranquility of the day and for the religious privileges of domestics will persuade both those who own, and those who hire them, to walk rather than to ride. But, on the other hand, we believe it will be found, that a good proportion of those who ride, are among the elderly or infirm, who could not, but with great inconvenience or exposure, attend church in any other way. It will be remembered also, how many of those most constant at church live at remote distances from their places of worship;—that the north and the south—the east and the west on that day contribute to form our religious assemblies. And we cannot censure,—we rather applaud those, who while for their duty or pleasure they freely indulge in the convenience of a carriage through the week, cheerfully incur a considerable expense on the sabbath, when either their feebleness of health, or infirmity of years, or the unfavorableness of the weather would absolutely detain them at home. Nor do we think, that the owners of carriages should be restrained the privilege of using them; especially when in so doing, they bring with them the little ones of their flock, or perhaps some invalid friend, in humble circumstances, who is glad to accept the friendly charity, and to quit the solitary chamber to which he might otherwise be confined, for the cheerful worship of the sanctuary.

For ourselves, we are pleased to see a carriage well filled—a good mother and her daughters, or her domestic friends, going together to the house of God, and swelling the glad multitudes, that keep holy time. * It has an appearance of family order and piety and respect for religion, which is both edifying and agreeable. We only wish, and here we wholly concur with our correspondent—that *their* convenience should be with as little disturbance to others as is possible. The spirit, which carries us to church, will enforce all possible regard to the rights and comforts, to the religious privileges, and even to the impressions of our fellow worshippers. A sincere Christian will desire no gratifications for himself, that must be at the expence of others. And he will abhor every form of self-indulgence or of display, which may attract the gaze, or wound the feelings, or unnecessarily encroach upon the convenience of a single fellow creature. And, surely, if at any time we shall most entirely open our souls to the sweet influences of a Christian's humility and charity, it will be on that day, and in that house, where the rich and the poor meet together: and when under a sense of common wants, common dangers and sins,—the 'lofty looks of man will be humbled and the Lord alone be exalted.'

CRITICAL NOTICES.

An Account of the Controversy in the First Parish in Cambridge. 1827—1829. *Published pursuant to a vote of the church.* pp. 58.

Controversy *between the First Parish in Cambridge and the* Rev. Dr. Holmes *their late Pastor. Published by the Parish Committee.* pp. 103.

These pamphlets relate to a controversy between the First Parish in Cambridge and Dr. Holmes, their late pastor, which began, July, 1827: and resulted in the dismission of Dr. Holmes, June, 1829. We notice them chiefly for the purpose of giving our readers an impartial, though brief, account of the principal facts in the case. The printed documents before us will be our guides, and we shall aim not to state anything, as a fact, which is denied by either of the parties in their official communications.

It appears, that from the settlement of Dr. Holmes, as pastor of the First Parish in Cambridge, in 1792, till about the year 1826, he had been in the habit of exchanging ministerial services with the liberal clergy; but that subsequently to the last mentioned date, he had adopted the Calvinistic, exclusive system, and contrary both to his own practice for more than thirty years and to that of his predecessors, had for some time ceased to admit preachers of the liberal denomination into his pulpit.

The society, being somewhat more than two thirds of them liberal in their sentiments, became, it seems, dissatisfied with this innovation respecting pastoral exchanges, and in 1827 began to meditate some remedy for the evil. Their first step was a memorial to Dr. Holmes, signed by 63 members of the parish, respectfully stating the consequences, to the harmony and prosperity of the society, from the new measures he had adopted in regard to ministerial intercourse, and earnestly requesting him to recur again to his old practice of inviting occasionally to his desk clergymen of liberal sentiments.

The answer of Dr. Holmes to this communication was unsatisfactory to the memorialists; and they therefore addressed him again on the subject. To this he replied; but without affording them the least encouragement that their wishes would be fulfilled. Consequently, though not till nearly six months after the date of the first memorial, a meeting of the parish was held, when it was voted, 91 against 33, that Dr. Holmes be requested to exchange a reasonable proportion of the time with respectable clergymen of the liberal denomination.

A copy of the proceedings of the meeting having been sent to Dr. Holmes, an answer, at least as unsatisfactory as before, was received from him by the parish committee. In consequence thereof, the society, after a delay of nearly three months, resolved, at a meeting legally called, to request Dr. Holmes to consent that the parish invite such clergymen, as they might select, to preach in the meetinghouse, on the sabbath, not exceeding one half the time, and at other times, according as they might appoint; and also to request Dr. Holmes to consent to the selection and settlement of such colleague, as should be satisfactory to the parish, to co-operate with him in the performance of the duties belonging to the pastoral office.

Dr. Holmes in his reply to a copy of these votes, declining to give an affirmative answer to either of the above mentioned propositions, the society met again in May, 1828; when it was voted to ask Dr. Holmes to discontinue the public evening lectures in the meeting house by ministers of the Calvinistic denomination, and also to discontinue his exchanges with that class of preachers; or else to request a dismission from his office as pastor of the society.

Dr. Holmes not complying with either of these requests, he was addressed by 80 members of the parish on the subject, but without the desired effect. Accordingly another meeting of the society was held, though not till six months after the last, when a committee was appointed to propose to Dr. Holmes to unite with them in calling a mutual council to advise in relation to the controversy; and, in case he should refuse to do this, to choose an exparte council for that purpose.

To this proposal for a mutual council, several times offered to Dr. Holmes, no consent could be obtained, unless on condition that the church consisting of some 14 or 16 male members who adhered to him, should be allowed to act in the case, as a party distinct from the parish. With such a condition, however, the committee could not comply. The parish had already decided that the church, as a separate body, should not be considered a party in the controversy between themselves and their minister—and upon several grounds, among which are the following, viz. 'because they thought the church had no legal right to be a party, separate from the parish; because the church had no controversy with Dr. Holmes; and because the majority of the church, as parishioners, had voted, at all the parish meetings, against the proceedings of the parish, and justified and supported Dr. Holmes in his opposition to the parish.'

Nearly a year elapsed before the committee abandoned, as fruitless, their attempt to induce Dr. Holmes to unite with them in the choice of a ministerial council, upon what they deemed the only proper grounds. At length, finding it impossible to obtain his consent to this measure, except upon the condition above stated, the committee, at the close of March 1829, met, and pursuant to authority given them by the parish, chose an exparte council to assemble at Cambridge 'to hear and advise in relation to the controversies and difficulties between the Rev. Dr. Holmes and said parish.' The names of the ministers then selected, follow: Dr. Ripley of Concord, Dr. Bancroft of Worcester, Dr. Thayer of Lancaster, Dr. Porter of Roxbury, Dr. Flint of Salem, Dr. Nichols of Portland, and Dr. Parker of Portsmouth.

The council met May 19th, 1829, and after investigating the subject, passed the following votes:—

'*Voted*, Unanimously, that Dr. Holmes has declined a compliance with the request of the parish to call a mutual council, except upon conditions with which the Parish could not comply consistently with their rights.'

'*Voted*, That there is plenary evidence of the facts, that Dr. Holmes has materially varied in his ministerial and Christian intercourse from that of his two immediate predecessors, and from that of more than thirty years of his own ministry; that such change more essentially affects the peace, comfort, and edification of the Parish, than any mere change in speculation, or in points of dogmatical theology; that this change has been persevered in, contrary to the repeated remonstrances of a large majority of the Parish, consisting of about three fourth of the legal votes, including several members of the church; that this course has greatly grieved them, and so far impaired their confidence in their pastor, as to preclude the possibility of continuing his ministerial relation to them, either with comfort to himself, or any prospect of advancing their religious interest.'

'*Voted*, That the First Parish in Cambridge have sufficient cause to terminate the contract subsisting between them and the Rev. Mr. Holmes, as their minister, and the council recommend the measure, as necessary to the existence and spiritual prosperity of the Society.'

At the next meeting of the parish, in June, 1829, it was voted, pursuant to the result of the council, and for the reasons therein mentioned, to dismiss Dr. Holmes from his office of pastor of the parish, and a committee was appointed to supply the pulpit in future. From that time to the present the society have had the ministrations of liberal clergymen; and now, as one of the pamphlets states, 'there is a pleasing prospect of charity and Christian harmony among those, who continue to attend public worship in the parish meeting house.' Larger auditories have seldom been seen there, within the last three years. The church of the parish has been organized, several new members admitted to it, and the Lord's supper administered at the usual times.

With respect to Dr. Holmes and [illegible] of the church and society as adhered to him, they soon after his dismission 'convoked an advisory council,' who passed resolutions disapproving the course taken by that of the parish; upon which, however, we have not room, even if we had the disposition to remark. They have since held public worship in the Court House.

In examining the pamphlets before us, and impartially weighing the merits of the controversy of which they treat, we have been at a loss to decide which should be the stronger emotion within us—whether that of surprise at the strange opposition so long continued by such a man as Dr. Holmes against more than two thirds of a parish, whose wishes were so reasonable, or that of admiration in view of the singularly deliberate and moderate measures pursued, during the period of two years, and amid circumstances of so irritating a nature, by a parish like that at Cambridge, for the attainment of what they believed to be their legal and equitable privileges.

We have to add but a single remark respecting the publications, whose titles we have given above, and from which we have derived the facts now stated. The first named pamphlet is from the exclusive party and does not profess to give all the official documents in the case. The last mentioned one, being that of the Parish, does profess to give them all, and complains, at the same time, of the others, that it is 'a very imperfect, partial, mutilated, false, and deceptive statement of the facts, principles, and arguments included in the controversy.'

The Liberal Preacher, *for September*, 1829. This number contains a Sermon by Rev. Mr. Robinson, of Groton, on the 'Evidence of a future state from reason and the light of nature.'—Its main object is to shew, that when we have referred to the New Testament as the grand charter of our Immortality, and to the authority of Christ as the pillar and ground of our faith, in this sublime doctrine, we have not mentioned all the evidence there is, that we shall not die forever.

The preacher gives a lucid and satisfactory statement of some of the leading arguments, which afford a strong presumption, independent of revelation, that this life is not the whole of our existence. After alluding to the popular proof of the immortality of the soul, derived from its immaterial nature, without insisting upon its conclusiveness, he passes to other analogies and intimations, which he clearly and forcibly illustrates.

The fact, that death is not the destruction of our corruptible bodies, but a continued existence under other circumstances; that the mental powers and capacities of man, are fitted for unlimited improvement; that the character of the Deity leads us to believe, that he will somewhere make a distinction between those who obey and those who violate his holy laws; and that the idea of a future existence, explains the mystery of the present; these considerations are set forth, with earnestness and effect, and in some instances, with considerable beauty and eloquence.

If we were disposed to find fault with this discourse, we should say that the subject is treated too much in the formal and accurate manner of a lecturer in moral philosophy, without the glow and pathos, with which the minister of Christ should speak to his fellow-men, of the 'hope full of immortality.' We believe that the clear and cold ethical discussions of the old English Pulpit, would hardly have much effect at the present day; since men need more to be kindled with the love of virtue and religion than to be reasoned with on their reality.

The objection, which we have stated, is rather the fault of the times than of the writer of this sermon, to whom, it certainly does not apply, in its full force, and we have touched upon it now, from the desire we feel that the Liberal Preacher may consist of discourses, as earnest, and affecting, as, in general, they are sound.

The Unitarian Advocate, *for September*, 1829. This unpretending periodical comes to us as regularly as the first day of the month, and we can always greet it as a welcome visitant. If it be not all that we can wish, it is not that we are insensible to its merits, but because our standard is high.

The present number is not the best we have had, though we think it will generally be interesting. We were glad to read such just thoughts as those presented in the article on the Dignity of Christ, which is an able and convincing exposition of the subject in itself, and made more attractive, by the circumstances stated concerning its excellent and sincerely lamented author.

The dialogue, entitled Spirits in Prison, contains a plausible explanation of one of those difficult passages of scripture, which John Bunyan, might have called, 'nuts to break the children's teeth.' For ourselves, we are not over partial to the dramatic form, for illustrations of the Bible. But if it does not hit our fancy, it may be the very thing for others.

The 'Vision of the Monadnoc,' too, in spite of its excellent theology, may be too simple for a fastidious taste.

The last article in prose, decides in a very summary manner, the question, which we have been accustomed to regard as of difficult answer, concerning the interference of government with female education.

The number closes with an article of original poetry and two pieces selected from the Monthly Repository.

RELIGIOUS INTELLIGENCE.

ORDINATION.

On Wednesday, Sept. 2nd, Mr. Horatio Alger, of West Bridgewater, a graduate of Harvard, 1825, and who left the Theological School at Cambridge in August, 1829, was ordained at Chelsea, over the First Congregational Church and Society.

The following is the order of services on this occasion. The Introductory Prayer and Selection from Scripture, by Rev. Mr. Sibley of Stow; the Sermon, by Mr. Motte, of Boston; the Ordaining Prayer, by Mr. Parkman; the Charge, by Dr. Tuckerman; the Right-Hand of Fellowship, by Mr. Walker, of Charlestown; and the Concluding Prayer, by Mr. Capen, of South-Boston.

An appropriate original hymn with some judiciously selected anthems were sung; and the services were attended with an evident interest by a numerous assembly.

The Sermon was from Psalm lxviii. 14; 'For this God is our God forever and ever: he will be our guide even unto death.'

Though short, for such an occasion, it was an able refutation of the common objection, that 'Unitarianism may be a good religion to live by, but a very bad one to die by.' The most prominent idea of the discourse was, that the metaphysical distinction of three persons in the Deity is generally but very little regarded in the hour of death. That in that most solemn and trying hour, the hopes of mankind, whatever may have been their previous speculations, naturally cling to the goodness and mercy of God. The sentiment, that most people die, practically Unitarians, received important confirmation from the observation of the preacher; who stated that during a ministry of several years among Trinitarians, he never witnessed a strictly Trinitarian death.

The statement often triumphantly made, that Unitarians frequently renounce their faith in the prospect of death, he satisfactorily accounted for, by two reasons. First, their minds being broken down by disease, and overcome by the terrors of death, they are liable to be induced to renounce it, by the importunities or denunciations of officious attendants; whose interest it is to promote the cause of Trinitarianism by death-bed testimony. Unitarians have become such after having been early and carefully educated in the opposite faith. And when the physical powers have become feeble, from age or disease, early impressions and associations naturally regain their influence over the mind.

The afternoon having been appointed for the services, the council with other ministers and guests partook afterwards of refreshment with tea instead of the onerous entertainment, sometimes provided on these occasions. We were particularly pleased and gratified with this arrangement; which by its rural propriety and taste altogether comported with the religious decorum of the occasion. And we would take freedom to recommend a similar arrangement in villages and parishes, where the season of the year and other circumstances will permit it.

We congratulate this ancient Church and Society upon their new prospects. Amidst many discouragements they have maintained with an exemplary perseverance and fidelity the faith and order of the gospel. We trust, that the signal harmony, which they enjoyed under the ministry of their former pastors, may be long continued; and that in the light and labors of their young minister they may know 'how good and how pleasant it is for brethren to dwell together in unity.'

From a friend, intimately acquainted with their history, we have been favored with the following ecclesiastical notices.

Chelsea was originally called Rumney Marsh and was an appendage of Boston. Mention is made of it so early, as 1640. Yet as the learned editor of Winthrop's Journal remarks, 'it is a little strange, that a people settled on a spot so difficult to have religious instruction at the neighboring parishes, should have continued so long a time out of church estate.'

'The first sentence of the records of the Chelsea parish is, 19 October, 1715; on which day, the church was gathered;' and the Rev. Thomas Cheever, of Ipswich, a graduate at Cambridge, in 1677, was installed.

He had been previously ordained in Malden.

'The Church was organized by the celebrated Cotton Mather.'

The Rev. Thomas Cheever, died in November, 1749, Æ. 93.

Previously however the Rev. William Mc Clenathan was installed, second pastor, and colleague with the first, 21 December, 1748.

In about six years he took a dismission.

The Rev. Philips Payson, D. D. of Walpole, a graduate at Cambridge, 1754, was ordained third pastor, 26 October, 1757, and died, 11 January, 1801, Æ. 65.

The Rev. Joseph Tuckerman, D. D. of Boston, a graduate at Cambridge, 1798, was ordained fourth pastor, 4 November, 1801, and, by reason of infirm health, took a dismission, 4 November, 1826, having been in the ministry, just twenty five years.

The officiating clergy at his ordination, were the Rev. Dr. West, Dr. Lathrop, Dr. Thacher, Dr. Eliot, Thomas Thacher, and Aaron Green, of whom the last only is living.

THEOLOGICAL EDUCATION AT CAMBRIDGE.

Agreeably to the Constitution of the society for the Promotion of Theological Education in Harvard University, the annual meeting was held on Tuesday, Aug. 25th, at the room of the Corporation in University Hall, Cambridge, when the officers of the last year were re-elected, and the Fifth Annual Report of the Directors was accepted, which was as follows:—

The Directors have been able, during the past year, to secure an object regarded by them as of the first importance to the prosperity of the institution under their charge; the appointment of Rev. Henry Ware, jr. to be Professor of Pulpit Eloquence and the Pastoral Care. The Corporation of the University having agreed to establish that professorship, provided the Directors would furnish a sum adequate to the support of the incumbent for ten years, the Directors made an appeal to the public, which proved successful, and on the twenty first day of March, the appointment was made. Mr. Ware, who is now absent in Europe, with a view to the restoration of his health, is expected, either this autumn or next spring, to enter on his duties at the school.

The very valuable services of Dr. Follen in the branches of Ethics and Ecclesiastical History having also been secured at the expense of funds of the College, nothing remains to complete the plan of study proposed by the Directors, except to provide for instruction in the Jewish scriptures and antiquities; and to this object the attention of the Directors is now particularly given.

The Library consists of about one thousand and fifty volumes, some of which are rare and many are valuable for the students' constant use. The Directors earnestly wish for the command of more ample means to extend the advantages of the institution in this particular.

The number of students during the last year amounted to thirty-three; viz. seven in the Senior class, eleven in the Middle, and fifteen in the Junior. Two of the latter have lately withdrawn themselves. The Directors, through their Visiting Committee, have acquainted themselves from time to time with the condition of the school, and have also attended an examination conducted by the Faculty in the various departments, and a public exhibition in the College Chapel, which drew together a numerous auditory. They have found reason to believe that the friends of the institution may look to it with great hope. It has been subject during the past year to some disadvantages, from the necessary absence, for some time, of one of the Professors, and the interruptions occasioned to another by engagements in the college, which have now ceased. It has hitherto been but in its infancy, but the Directors see an encouraging prospect, that, under the care which has been provided for it, it will well answer the expectations of its well wishers, and the demands of the church.

The Directors have turned their attention to a reduction of the expenses of students, and have made such arrangements that hereafter the annual cost of a room at Divinity Hall, with furniture, necessary attendance, and a share in the charge of warming and lighting the public rooms, will be but forty seven dollars. There is no charge for instruction, and board may be obtained of the matron, by students who are so disposed, for two dollars and a half a week,* and washing for four dollars a term.

Nineteen students have received pecuniary aid,—most of them at the rate of a hundred and fifty dollars a year,—from the Hopkins foundation, from scholarships maintained by societies and individuals, and from the rents of Divinity Hall. This building, and the matron's house, which are in good repair, constitute the only available property at the disposal of the Directors. The annual subscription has so far diminished, that only the sum of eighty dollars is expected to be derived this year from that source.

The Directors lay herewith before the Society an extract from a late statement of the Trsasurer, from which it will appear what sums they have received and disbursed, and that an amount of six hundred and fourteen dollars eighty nine cents remains in their hands.

Since the last meeting, Rev. Mr. Ware, jr. and the Rev. Dr. Lowell have resigned their office as Trustees. Agreeably to the provisions of the constitution, Rev. Mr. Greenwood has been elected to supply one of these vacancies.†

The Directors perceive that much remains to be done to bring the school to the eminence which it ought to assume. But they find good cause to be grateful for the care which it has experienced from a gracious Providence in time past, and to confide in the same care for the future.

* Students may board in the college commons for $1,75 a week. The charge at Divinity Hall is greater on account of the small number of boarders.

† Rev. Mr. Parkman has since been chosen to fill the other.

Edict against Heretics. The following is given in a late foreign journal as the substance of an edict recently issued by the Inquisitor General of Romagna, in Italy, delegate of the Pope. Its insertion in our columns may be of use, by directing the thoughts of readers, to their own religious condition. Presenting, as it does, a striking view of the spiritual degradation of the inhabitants of other sections of the earth, the contrast of their circumstances with ours cannot fail to awaken, in every good mind, a deep sense of the greatness and value of our Christian liberties and privileges.

'Desirous that the holy Catholic faith should be preserved in purity, the Inquisitor General commands that every person shall under pain of excommunication and other punishments, denounce to him or to his vicars within a month, all heretics, or those suspected of heresy, their supporters and defenders, also those who practice Jewish, Pagan and Mahometan ceremonies; all apostates from the pure Catholic faith; those who invoke the devil, or have ever taken part in the operations of magic, necromancy, enchant-

ments, divinations, &c. all who utter blasphemies against God or the saints, or, *above all* against the Holy Virgin; those who conspire against the Catholic religion in secret societies, or who commit any outrage against the holy images; those who marry after making vows of celibacy; those who endeavor to dissuade repenting heretics from returning to the Catholic faith; those who possess books containing heresies or treating of religion without the authority of the Pope; those who read or have read books of necromancy, magic, enchantments, &c. or who print the same. Besides these denunciations, every person is commanded to make known the names of all those who offend in any manner against the decrees of Councils, &c.; the informations must be clear and positive, the Holy Office engaging to keep them secret; and because the Devil, says the edict, to prevent so pious an act in defence of God and the Church, will denounce the informers as traitors, accusers, and spies, the Inquisition beseeches the Faithful to disregard these devilish errors by recalling the words of the Gospel—"*Ye cannot serve God and Mammon.*" The Inquisition further commands the Faithful to inform against themselves if they are guilty of any of the crimes enumerated.'

Hindoo Widows. It has been stated in some of the late foreign journals, that in the eleven years preceding 1826, the number of widows burnt or buried alive, with their deceased husbands, was 7216 in the Bengal presidency alone. This fact certainly ought to arouse the British authorities in India, to new and vigorous efforts, for the prevention of this most inhuman and murderous custom. That its abolition is by no means impracticable, may be inferred from the facts abundantly confirmed by public documents, in regard to the abolition of the practice of sacrificing infants. We are told that after the first faint struggle of opposition from some of the brahmins, the new order of the British Government was universally and cheerfully observed; and that the Governor General, by whose order the practice was forbidden, was greeted by Hindoo mothers, wherever he went, with expressions of the highest gratitude and applause.

Ordained and Installed.

By the Presbytery of South Alabama, Messrs. *Martin* and *Dunham*, ordained as evangelists.

By the Presbytery of South Carolina, *Daniel L. Gray*, installed as pastor of the Fairforest Church.

At East Windsor, June 17th, *Garden Robbins*, as pastor of the Baptist church.

At Reading, Vt. June 23d, *Abram Marsh.*

At Sharon, Ohio, June 24th, *Samuel C. Jennings*, as pastor of the Congregational Society there.

At Western, Mass. July 1st, *Oren Catlin*, as pastor of the Congregational Church.

On the 26th of August, Stephen Morse, late minister of Merrimac, N. H. was installed over the Congregational society in Troy, N. H.

On the 26th ult. Rev. William B. Sprague, late of West-Springfield, was installed pastor of the 2nd Presbyterian Church in Albany; Sermon from Titus i. 9., by Rev. Dr. Miller of Princeton. The churches in Albany, are 4 Presbyterian—2 Dutch Reformed—2 Episcopalian—2 Methodist—2 Baptist—2 of the Scotch secession, and 1 Roman Catholic; population 20,000.

We understand that, on Monday [24th ult.] the First Parish in Beverly gave a call to the Rev. *Benjamin Huntoon* of Canton to settle with them in the ministry. The vote, considering the agitated state of the Parish and the operation of causes from without, which at this time are always brought to bear upon destitute societies, manifested an unexpected degree of unanimity. The liberal views of their three last ministers, President Willard, President McKean and Doct. Abbot, induced the confident expectation of their final union is one equally liberal. We hope that the acceptance of the call will complete the happy anticipations of the members of that parish, as well as of their numerous friends in other places.

Salem Gazette.

Rev. Mr. Sabine, of Boston, formerly of the congregational order, was admitted, on the 27th ult. to the order of Deacons, in the Episcopal Church, by Bishop Griswold at Bristol, R. I.

An Association of ministers has recently been formed in Plymouth county, called the 'Bridgewater Association.'

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

OBSERVANCE OF SUNDAY.

MR. EDITOR,—Permit me to request the attention of your readers to an important and interesting question. What are the feelings which ought to predominate in the minds of Christians, when engaged in the public worship of God? Most Christians will probably agree, in reply to this question, that when human beings are assembled together in the house of prayer, for the avowed purpose of religious worship, they ought to feel strongly the bonds of that common nature which allies them to God, as their Creator,—to Jesus Christ, as their Redeemer,—and to their fellow worshippers as equally interested with themselves, in those high and holy hopes, revealed in the gospel of salvation; which by thus uniting in the solemn act of religious adoration, they profess to receive, to acknowledge, to reverence.

In the temple of the most High, all should meet as children of one Father, as disciples of one Saviour; without reverting to those superficial circumstances which constitute the distinction of classes in society. Here the rich and the poor, the great and the small in talents and in fame, should feel their equal dependence on that being, who is so far exalted above the greatest and the meanest; that in comparison with his purity and excellence, the difference between them, is as nothing. Here, man should look upon his fellow man with holy sympathy and Christian affection, as an object of the grace and merey of God, requiring the supports, consolations and hopes of the gospel. All should unite in humble supplication, fervent thanksgiving, and grateful praise; remembering the gracious words of our blessed Saviour, 'Whatsoever ye shall ask the Father in my name, he will give it you,'—and 'this is my commandment, that ye love one another, as I have loved you.' If we admit, that such ought to be the feelings of Christian worshippers, let us, who assume the name, seriously consider whether our feelings and conduct are in unison with our profession. When we attend on the ministrations and ordinances of the Lord's day; are we more earnestly engaged in preparing our minds for the reception of religious instruction, than in adorning our persons? Are we solicitous that our children and domestics should participate in these privileges, and willing for their sakes to sacrifice many personal accommodations? Do we unite with our whole hearts in the devotional services of the day? And does the spirit of fraternal amity mingle with filial love and reverence? In this sentiment I fear we are lamentably deficient. Even when most sincere in our desires to worship God aright, and improve our own religious character, we do not sufficiently feel the peculiar sentiment, which in the primitive age was the distinguishing characteristic of the disciples of Jesus.

It cannot indeed be expected, that Christians in the present age and state of society, should exhibit towards each other, the same degree of devoted attachment, and in the same way as did the first disciples. The causes which induced their self sacrificing love, no longer exist; but the same spirit and principle should still pervade the minds of those who profess to follow the same master. And, if sedulously cultivated, this benevolent sentiment would impart to piety an affectionate animation which would render our religion more practical, more constantly operative, and consequently more acceptable to God, in proportion as it is more beneficial to our fellow beings.

Let us now seriously inquire, if the general appearance of a worshipping congregation in any of our churches, gives a fair indication of the feelings which we think ought to pervade the minds of Christian worshippers. And if we cannot answer this question satisfactorily, let each endeavor so far as individual example or influence extends, to introduce more just and pure and elevated views, habits and feelings. I would here suggest some methods of an external nature, which though they may at the first view seem trifling, may produce important effects. It is difficult to lose sight of the artificial distinctions of society, and for different classes to meet, as members of one family in the house of prayer, while so great a disparity is obvious in their external appearance; while the wealthy are as anxious to display their dress, equipage, &c. at church, as in any other public assembly. Those who are accustomed to a certain style of dress and appearance probably think less of this circumstance than their humble neighbors; now can it be expected that the higher classes in the community, should exactly conform to the lower on this particular occasion; but some approach to conformity would not be impracticable; and many of the decorations which are thought indispensible in the ball-room, or tea party, might be dispensed with at church. The practice of riding also, except for the aged and infirm, might on this occasion be laid aside; and thus allow some of those who are occupied with the care of the horses and carriages in service time, to attend on public worship. It appears peculiarly incompatible with the feelings which we have been describing as appropriate to Christian worshippers, that those who are engaged in commemorating the dying love of their Saviour, should allow the hour thus improved by themselves, to be spent by their servants and horses, often in a most uncomfortable manner, near the spot; while the trampling of feet and the sound of whips must greatly disturb the meditations of the communicants, and frequently prevent those of them who are seated near the door of the church, from hearing the address or the prayers of their pastor.

These remarks are not intended to offend, or wound the feelings of any. The writer sincerely believes that many to whom they may apply, are not aware of the evils here stated, they have merely followed their accustomed course, without considering the effect produced upon themselves, or others; and those who acknowledge the justice of these observations with regard to others, may perhaps find in their own characters, habits, and disposition, many faults of a different kind, equally incompatible with the spirit and the precept of our holy religion.

L. M.

[For the Christian Register.]

THE LOVE OF CHRIST.

The love of our Saviour is often enjoined as a duty and urged as a motive to Christian obedience. 'He,' said Jesus, 'that loveth father or mother more than me, is not worthy of me. If ye love me keep my commandments.' The love of Christ, says an apostle, constraineth us to his service. In the love of Jesus, there is nothing mysterious or unintelligible. In its origin it differs little from the affection which every one feels bound to cherish towards the wise and good on earth, whose instructions have guided, and whose kindness has blest us; towards those who have been willing to labor, to deny themselves, and to suffer, that they may obtain, and confer important benefits. It will differ in degree, from the affection we bear to any friend on earth, inasmuch as his character so infinitely surpasses all the excellencies which human beings display, and as the benefits which we receive through him are so unspeakably important, so undeserved, and unbounded, and are dispensed to us at the cost of so great toils, ignominy, and distress.

The love of our Saviour is to be awakened and nourished in the same way as affection towards an absent earthly benefactor. The excitement of the affections depends in all cases, much upon the imagination.—They are kindled and sustained by making their object familiar to the thoughts, and placing it often in imagination before us, in interesting and touching points of view. We are to acquire the love of our Saviour, by making his character the subject of frequent and long-continued meditation, by dwelling on the events of his life by often considering the value of those blessings of which he was the author by associating the remembrance of him with the mercies he procured for us, and the high hopes which his religion inspires.

The peculiar relation in which we stand to our Saviour, is adapted to render affection towards him, intimate and tender. We think of him as once living in the form of man among the children of dust, dwelling on the earth which we inhabit, breathing the air which we breathe, cheered by the same sun which now pours its warmth and splendors upon us. We remember him as once a sharer in our infirmities and sorrows, whose severities he has not now forgotten. General views of the virtues of a character, or of the benefits we receive do not move affection.—We must reflect on distinct qualites, and on particular obligations, if we would have our love or our gratitude awakened.

N. C. S.

We have received the two following communications in regard to a little work recently published, of whose merits, from a hasty examination, our impressions are favorable. For a more full account of the work, we refer our readers to the communications here named.

[For the Christian Register.]

THE LITTLE PHILOSOPHER, OR INFANT SCHOOL AT HOME.

A juvenile book under the above title, and exactly in the spirit of the times, has just been published by Carter & Hendee of this city. The subjects it brings to view are those which the natural propensities of children, uniformly lead them to examine.—They are the philosophy of *common things.* After a very appropriate introduction, the subjects presented, and all in the form of questions, are the shape or figure, of bodies, their color, hardness, light, heat, air (water) and earths; in other words, Geometry, Optics, Mechanics, Chemistry and Geology.

This book can hardly fail to be a useful accession to infant and primary schools, and ought to be in every juvenile library and in the hand of every parent and teacher.

[For the Christian Register.]

THE LITTLE PHILOSOPHER, OR INFANT SCHOOL AT HOME.

This unpretending little volume is the first of a series of books having for their object the developement of those powers of attention, investigation and reasoning, which are possessed by children in a much greater degree, and at a much earlier period, than has been generally supposed.

It is on the plan of Pestalozzi and if followed up with the same spirit with which it is begun, it will render the same important service to elementary instruction in natural philosophy that Colburn's 'First Lessons in Arithmetic' rendered long since to mathematical instruction.

The book is made up of questions, without answers, which are calculated to make a child *think.* The answers will easily be given; but not without an easy and natural process of *reasoning*, or at least a careful *attention* to the subject which the question presents to the young mind.

Those who are accustomed to watch the progress of improvement in education will not fail to regard the appearance of this book, small and unpretending as it is, as an important step in that great and arduous work, which is at the present moment exercising some of the soundest and most brilliant talents in the country.

We shall be happy to see the succeeding numbers of this publication and hope the admirable method, so successfully practised by Pestalozzi and Colburn; and so happily applied, in the present work, to the first principles of philosophy, will be extended to the whole of that wide field of instruction which even the more obvious facts of natural science present.

OBITUARY.

[For the Christian Register.]

MRS. ELIZABETH WAINWRIGHT.

DIED, at Liverpool in England, July 5, Mrs. Elizabeth Wainwright, wife of Peter Wainwright, Esq. of Roxbury, aged 70.

Mrs. Wainwright was the daughter of the celebrated Dr. Mayhew: She appears to have inherited his energy of character, and his devotion to the cause of religious and civil liberty. She enjoyed a sound, vigorous, and cultivated understanding. She was fond of discussing religious and moral subjects, in which she exhibited deep reflection, great originality both of conception and expression, and a copious and graceful diction. She was, indeed, a most instructive and agreeable companion. Those who have been in habits of intimacy with her well remember her conversational eloquence.

She was benevolent both from feeling and principle; and her benevolence was warm and active. Many friends who survive her, and who have been often charmed by the cheerfulness of her disposition and the vivacity of her conversation, can also speak of her unremitting exertions to administer consolation and comfort in seasons of affliction, and of the strength and constancy of her friendship.

The ready sympathy with which she always entered into the feelings and pursuits of the young, rendered them fond of her society. Age in her had nothing austere or repulsive. She was not insensible of the merits of the present time, nor constantly descanting on the superior excellence of the past.

In her judgments of the conduct of others she was candid and liberal almost to excess, always inclining to impute actions to the best motives which the case would allow.

But it is her character as a Christian which most merits attention. In her long and useful life she constantly exhibited the efficacy of religion in forming and sustaining the character and in producing happiness. Religion was the foundation and support of all her virtues. It was manifested not merely by outward professions, but by constant and unwearied exertions to contribute to the welfare of others. 'There was a daily beauty in her life' which was the strongest evidence of the practical influence of her faith in the gospel. She was a firm believer in the divine unity, but uniformly treated the sentiments of others with respect and moderation. She always expressed her own opinions with great freedom, yet she never indulged in the violent warmth with which religious as well as political partizans are too apt to treat their adversaries.

We feel conscious that this imperfect tribute does injustice to the powerful mind and moral and religious worth of Mrs. Wainwright. No studied eulogy could present to her friends an exact image of the excellence of her character, which is best estimated by the deep regret and tenderness with which they now cherish her memory. Few persons who have lived altogether in private life and retirement, have enjoyed the warm and sincere attachment of so numerous a circle of friends.

Died, in Roxbury, on the 20th ult. Mr. Benjamin Billings, aged 64 years. The following notices of his character are from the Columbian Centinel of the 26th ult.

The subject of this notice was a person of extraordinary worth; and we have rarely been called to mourn the death of any one whose life was passed in the performance of more virtuous and disinterested actions. His youth was marked by respect for his superiors in age and experience, by uncommon industry and moral rectitude; and he formed early in life habits of close attention to business, which continued without relaxation in after years, and contributed so largely to his success. He was the friend of religion and of good order in society, and was always ready to contribute liberally in aid of measures which should benefit the interest of the town in which he resided. When any work of utility was to be accomplished, his name was among the very first upon the list of contributors; although his acts of public munificence were few compared with those of a private nature, which he was in the habit of constantly performing. His mode of life was quiet and unobtrusive. He avoided display and ostentation, and sought no other reward than that which he found in the approbation of his own conscience. Of his domestic qualities, his affectionate devotion to his family and friends, (scenes which least attract public attention and notoriety) we cannot speak in terms of too exalted praise. He seemed particularly formed for domestic enjoyments, and it was in the circle of his family and friends that his character appeared to the greatest advantage. Indeed, by those who were intimately acquainted with Mr Billings, scarcely any commendation would be deemed exaggeration. We might dwell much longer upon the qualities of his heart, and speak of his perfect integrity, his love of truth, his hospitality, and the uncommon candour of his disposition. We might attempt to explain that power and influence about his manners and address, by which he was enabled to acquire so many friends, who survive deeply to lament his loss, and from whose memories it is not possible the impression which his exemplary life and character have left, should be easily or suddenly effaced. No man, whom we have ever known, had more sincere and devoted friends; and should we admit that he had any enemies, it would only prove that there are some hearts which no degree of kindness can soften. He displayed throughout his protracted sickness extraordinary patience and fortitude; and in the last melancholy scene, the resignation he discovered evinced the efficacy of those religious principles by which he had always been governed.

SUMMARY.

We have omitted this week a large part of our usual summary of news, to make room for several interesting articles of a religious kind.

Practical Theology. Proposals have been issued by James Marsh, President of the University of Vermont, to publish five volumes, entitled 'Practical Theology of the Seventeenth Century.' It is to comprise 'the best practical works of the great English divines and other congenial authors of that age; collected and arranged, with biographical sketches and occasional notes.' We are told that 'the first volume will contain the best practical works of HOWE; the subsequent volumes, those of Leighton, Barrow, Bates Hopkins, and others of congenial spirit.

'*Biblical Inquirer.*' The prospectus of a new quarterly periodical with this title, has been issued by Prof. Stewart and Mr. Calvin E. Stone. We are told that it is to contain extracts from various essays, 'critical philosophical, hermeneutical, geographical, historical, &c., which have been published at different periods by different authors.' Every number is to contain one of more original pieces on scripture interpretation. The name of the writer or translator will be affixed to every essay. Essays of a doctrinal nature, and on ecclesiastical history and sacred rhetoric, will be inserted, to give interest and variety to the work, which will be published quarterly, and consist of 250 pages. Subscription *four dollars* a year.

A correspondent informs us, that at a meeting holden at Chatham, on Monday, the question 'Shall our retailers be approbated for licences to sell ardent spirits the present year,' was negatived by a unanimous vote. The town will thus save, within itself, nearly $5000. More than sufficient, we should think, to pay all their town and state taxes, and for the education of all their children. *Barnstable Journal.*

Rhode Island Election. The Hon. Tristam Burges, and Hon. Dutee J. Pearce, have been re-elected to Congress from this State by a great majority.

Important Discovery. At the sitting of the Paris Academy of Sciences, on the 29th ult. a letter was read from Dr. Dudon, stating that he has discovered a perfect solvent for the stone in the bladder, even when it is encysted. He requests the Academy to name commissioners, in whose presence he will make use of his solvent [which is in the form of powder] upon dead subjects, preparatory to his performing the experiment on a living person. The Academy has named Messrs. Dumeril, Boyer, and Magendie, to assist Dr. Dudon, and report upon his proceedings. *Nat. Intel.*

The bark of the chesnut tree contains twice as much tanning matter as oak bark and nearly twice as much coloring matter as logwood. The coloring substance of chesnut bark is to that of Campeachy logwood exactly as 1,857 to 1. Leather prepared with this substance is more firm and solid, and yet more supple.—This bark is the best substance for making ink; mixed with iron it becomes a blue-black. The liquor drawn from this bark appears blue at the outside like indigo; but it gives on paper the finest black. In dying it has a greater affinity for wool than sumack and gall nuts. The color obtained from this substance is unchangeable by air and light.

From Europe. Paris papers to July 26th have been received. Accounts from Constantinople are to June 26th.

The British and French Ambassdors had been received and treated with great attention and respect. The principal purpose of the contemplated negociations is the pacification of Greece. It is understood that the Sultan will never consent to the extension of the limits of Greeee beyond the Isthmus of Corinth.

Accounts of July 4th from Bucharest state that the Russian movements indicate that they intend to push their operations beyond the Balkan. The immediate leading object of the Russians, appeared to be the defeat of the army of Hussien Pacha, situated at Burgass, and consisting, as is represented, of 60,000. That purpose being accomplished, it is expected the Russian troops would march immediately on Adrianople.

The Russians were repairing the fortifications of Silistria.

Oriental Manusripts. We learn by the New Monthly and London Magazine, that a Swedish traveller, M. Breggen, has lately arrived in St. Petersburgh, having with him some very curious oriental manuscripts, which he collected in Turkey, Syria, Mesopotamia, Pelestine, and Egypt, during several years he was travelling through those countries. The secret Law of the Drusis, one of the most important manuscripts ever discovered, is said to be among the number. This one translated into French by competent hands, and the original and translation printed together in parallel columns, is to be published in St. Petersburgh. The same traveller is also preparing a French and Arabic Dictionary. *Luminary.*

Herodotus in Persian. It is stated in one of the last London literary Magazines, that Mirza Mahommed Ibrahim, a Persian gentleman, resident in England, and attached to the East Indian College, is employed, and has already made much progress, in translating Herodotus, from an English version, into the Persian language. Thus after a lapse of twenty-two centuries, says the periodical whence we derive this information, the earliest accounts of Persia which Europe received, and of the dynasty which was overthrown by Alexander, is now about to be returned to the occupiers of that country in their present vernacular tongue. *ib.*

THE
CHRISTIAN EXAMINER.
AND
GENERAL REVIEW.
NEW SERIES—No. IV. For Sept. 1829.
JUST published at the office of the Christian Examiner, corner of Washington and School-streets.

CONTENTS.

Art. I.—1. An Oration delivered on the Fourth of July, 1829, in the City of Boston. By James T. Austin. 2. An Oration delivered before the Citizens of Nantucket, July 4, 1829. By William Morse.

Art. II.—Life of Archbishop Cranmer. By J. A. Sargent.

Art. III.—Sermons by the late Rev. Joseph S. Buckminster, now first published from the Author's Manuscripts.

Art. IV.—The Last Autumn at a Favorite Residence. With other Poems. By Mrs. Lawrence.

Art. V.—1. A Sermon occasioned by the Death of Thomas Hollis, Esq. By Jeremiah Hunt. 2. A Sermon preached at the Lecture in Boston, April 1, 1731 before his Excellency, the Governor, and the General Court, upon the News of the Death of the much honored Thomas Hollis, Esq. the most generous and noble Patron of Learning and Religion in the Church of New England. By his Friend and Correspondent, Benjamin Colman. 3. A Sermon preached at the Public Lecture, Tuesday, April 6, 1731, in the Hall of Harvard College, in Cambridge, N. E., upon the News of the Death of Thomas Hollis, Esq. of London, the most bountiful Benefactor to that Society. By Edward Wigglesworth, D. D. and Hollis Professor of Divinity. 4. A Philosophical Discourse concerning the Mutability and Changes of the Material World; read to the Students of Harvard College, April 7, 1731, upon the News of the Death of Thomas Hollis, Esq. of London, the most bountiful Benefactor to that Society. By Isaac Greenwood, A. M. Hollisian Professor of Philosophy and the Mathematics. 5. A Poem on the Death of the late Thomas Hollis, Esq. By Saybrook Rudd.

Art. VI.—1. Fourth Annual Report to the American Unitarian Association, read and accepted May 26, 1829, with the Address at the Annual Meeting. 2. The Second Annual Report of the Executive Committee of the American Society for the Promotion of Temperance. Presented January 28, 1829. 3. First Annual Report of the General Union for Promoting the Observance of the Christian Sabbath, adopted May 12, 1829.

Sept. 5.

LIBERAL PREACHER—*for Sept.*

JUST published by L. C. BOWLES, corner of Washington and School Streets, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for September, 1829, containing a Discourse on 'The Evidence of a Future State from Reason and the Light of Nature;' by the Rev. CHARLES ROBINSON, Groton, Mass. Sept. 5.

UNITARIAN ADVOCATE.

THIS day published, by LEONARD C. BOWLES, "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* For September, 1829.

CONTENTS.

On the Dignity of Christ; Spirits in Prison, a Conference Meeting Discussion; Vision of Monadnoc, or Mountain-side of the Gospel; Importance of Female Education; A Day in Autumn; Luke xxii. 16; The Sleeping Child.

NOTICE.

L. C. BOWLES, has taken a room corner of Washington and School streets, (entrance 2nd door from Washington-street,) where may be found a general assortment of Books, usually wanted by Unitarians and others, among which ase the following.

The New Testament; in the Common Version, conformed to Griesbach's Standard Greek Text.
Greenwood's Lives of the Apostles.
Upham's Letters on the Logos.
Kenrick's Exposition of the New Testament.
Brook's. and Sewall's Family Prayers.—Daily Monitor.
Cambridge and New York Collection of *Psalms and Hymns.*
Hamilton's and Field's Scripture Questions.
Worcester's Channing's, and other *Catechisms.*
Sermons and Pamphlets of various kinds.
The *Tracts of the American Unitarian Association* from No. 1 to 28 1st series, and No. 1 to 5 2nd series, Th 1st and 2nd Vols. of these Tracts, with Index, may be had neatly bound. A large discount made, to Agents, and those who purchase for distribution.
—ALSO—
A complete assortment of *Juvenile Books*, particularly recommended for Libraries and Sabbath Schools.
L. C. B. is Publisher of the *Liberal Preacher*, a Monthly publication of Sermons, by Living Ministers, price $1 per annum.
The *Unitarian Advocate*, a monthly Periodical, devoted to Liberal Christianity price $2 per annum.
The *Christian Teachers Manual* designed for Families and Sunday Schools, published monthly at $2 per annum.
Subscriptions are respectfully solicited for these works.

ENGLISH PERIODICALS.

L. C. B. is agent for *The Monthly Repository* and Review of Theology and General Literature, published monthly at London, under the direction of the British and Foreign Association.

SELECTED POETRY.

[From the New England Weekly Review.]

THE SABBATH EVE.

It is a blessed hour.—The star
Of evening lights the sleeping wave,
And blossoms in its purple home,
A lilly on the dewy grave
Of parted twilight—its soft beam
Comes purely down o'er hill and stream,
As if it bore to sinners here
Sweet tidings from a holier sphere.

O'er yon blue rocks the lonely trees
In shadowy groups recline,
Like pensive nuns at evening bowed
Around their holy shrine;—
And through their leaves the night winds blow,
So calm and still—their music low
Seems the mysterious voice of prayer,
Faint echoed on the evening air.

The mists go up from lake and stream,
Like incense to a God beloved,
And o'er the glowing waters move,
As erst the holy spirit moved—
The torrent's voice, the wave's low hymn
Seem the far songs of seraphim,
And clearer glows yon veil of blue,
As Eden's light were breaking through.

There is a dream of blessedness
In every hue of earth and heaven,
And the calm face of nature wears
The sweet looks of a saint forgiven:—
Oh who on such an eve can feel
Heaven's purest influence o'er him steal,
And muse upon the glories there—
Nor kneel with nature's self in prayer!

LINES TO AN ORPHAN.

BY MRS. HEMANS.

Thou hast been reared too tenderly,
Beloved too well and long,
Watched by too many a gentle eye:
Now look on life—be strong!

Too quiet seemed thy joys for change,
Too holy and too deep;
Bright clouds, through summer skies that range,
Seem ofttimes thus to sleep,—

To sleep, in silvery stillness bound,
As things that ne'er may melt;
Yet gaze again—no trace is found
To shew thee where they dwelt.

This world hath no more love to give
Like that which thou hast known;
Yet the heart breaks not—we survive
Our treasures—and bear on.

But oh! too beautiful and blest
Thy home of youth hath been;
Where shall thy wing, poor bird! find rest,
Shut out from that sweet scene!

Kind voices from departed years
Must haunt thee many a day;
Looks that will smite the source of tears,
Across thy soul must play.

Friends—now the altered or the dead—
And music that is gone,
A gladness o'er thy dreams will shed,
And thou shalt wake alone.

Alone!—it is in that deep word
That all thy sorrow lies:
How is the heart to courage stirred
By smiles from kindred eyes!

And are these lost?—and have I said
To aught like thee—be strong?
So bid the willow lift its head,
And brave the tempest's wrong!

Thou reed! o'er which the storm hath passed
Thou shaken with the wind,
On one, *One* friend, thy weakness cast,
There is but *One* to bind.

CONSCIENCE.

BY E. CROLY.

Where is the king, with all his purple pomp—
Where is the warrior plumed, the ermined judge,
With all wise, powerful, fearful frowning things,
That can, for all their frowning, send an eye
An inch within my bosom?
There's my rock,
My castle, my fountain, sacred court,
That shuts man out. The holy Conscience sits,
Judging more keenly than the ermined judge,
Smiting more deeply than the warrior's sword—
More mighty than the sceptre. There my deeds,
My hopes, fears, vanities, wild follies, shames,
Are all arraigned. So, Heaven be merciful!

The man acquitted at that fearful bar
Holds the first prize the round world has to give.
'Tis like Heaven's sunshine—priceless. For all else
The praise of others is as virgin gold,
Earth's richest offering, to be sought with pain,
Yet not to be pined for; worthy of all search,
But not of sorrow—as th' inferior prize;
Not as our breath of breath, our life of life,
The flowing river of our inward peace,
The noble confidence, that bids man look
His fellow-man 'i the face, and be the thing,
Fearless and upward eyed, that God has made him.

MISCELLANEOUS SELECTIONS.

[For the Christian Register.]

MR. EDITOR,—I read with satisfaction, in the Register of the 22 ult., an article in regard to the chapel for seamen in Methodist Alley (now Hanover Avenue.) As the services here are conducted under the patronage of the 'Boston Port Society,' I presume some further account of this society will be acceptable to your readers. The accompanying article is the substance of a letter addressed by the Secretary to one of the conductors of the Christian Advocate.

Boston, May 5th, 1829.

REV. JOSHUA LEAVITT,

Dear Sir,—Agreeably to your request, as expressed in a letter to Rev. E. T. Taylor, we forward you an account of the rise and progress of the Port Society of Boston and its vicinity for publication.

The Port Society of the city of Boston and its vicinity, for the benefit of seamen, was organized Nov. 1828, and incorporated February, 1829.

The business of this society is conducted by 15 managers, who choose annually out of their own body a president, secretary, and treasurer.

The society have purchased a meeting house in the north part of the city, and the Rev. E. T. Taylor has been appointed by the bishop of the Methodist Episcopal Church to officiate in the same.

This institution is connected with the Methodist Episcopal Church, in the city of Boston, in all its spiritual concerns; nevertheless, it is made the duty of the officiating minister, when any person or persons shall profess faith in Christ, and who may desire to receive the ordinance of Christian baptism, and admission into the church of God, to introduce such person or persons to any officiating clergyman, of any denomination that the person or persons shall designate, to be by him taken into church fellowship; and ministers of other denominations are invited to officiate in the church.

The success, that has attended this institution, has exceeded our most sanguine expectations. The house is usually filled at an early hour, and frequently it is so crowded that many are unable to obtain admission. The regular attendance of the seamen, and the strict attention given by them to the preaching of the word, manifest the deep interest they feel in this establishment. Nor do they attend in vain—for, by the blessing of God, many have already been convinced of the exceeding sinfulness of sin; and some have found redemption through the merits of Jesus. The blessed and salutary effects of this meeting are seen, not only on board the shipping, but in the boarding houses of the seamen, and in those streets that are mostly frequented by them—for instead of spending the holy sabbath in sinful pleasures and vain amusements; instead of carousing around the glass and bottle, or roving like idlers through the streets, these sons of Neptune are assembled within the walls of the sanctuary, and are attentively listening to the instructions that drop from the mouths of God's ambassadors.

In addition to the services of the sabbath, a prayer meeting is held weekly in the Bethel; and prayer meetings and preaching meetings are established in different parts of the city; and it is in anticipation to hold meetings on board the ships as soon as the weather becomes sufficiently pleasant. The prayer meetings are in a great measure conducted by the seamen—and it is truly affecting to hear the pious sons of Zebulon converse on the things of God in their own floating dialect; while the application they make of spiritual truths is at once apt and irresistible, and meets the sailor at every tack.

The Rev. Mr. Taylor, having been himself formerly a seaman, is admirably well calculated to engage the attention, secure the affections, and promote the Christianization and happiness of his seafaring brethren.—Having learned by experience their toils, sufferings, and privations, he knows well how to sympathize with them, and to administer the cup of consolation. Being familiar with their language, he is peculiarly happy in the nautical illustration of Scriptural truths, and is thus enabled to preach the sublime doctrines of the gospel in a manner which is both acceptable and profitable to his hearers.

We pray that the God of peace, that brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, may prosper our institution, and make it a lasting blessing to seamen and their families.

With sentiments of the highest respect,
I subscribe myself,
Your ob't. serv't.,
WILLIAM DYER,
Secretary of the Port Society of Boston and its vicinity.

POPULAR EDUCATION.

A meeting was held on the evening of the 26th ult. by a few gentlemen from different sections of the country, for the purpose of consulting upon measures, to advance the interests of *Popular Education.* Rev. Joseph Allen of Northborough was appointed chairman, and Josiah Holbrook, of Boston, Secretary.

Some general remarks were made in regard to the objects of the meeting, and the importance of the subject of popular education. After these remarks Rev. Mr. Foot of Brookfield submitted the following resolutions.

Resolved, that it is desirable to establish Infant Schools, wherever it is practicable.

Resolved, that it it desirable to apply a modification of the Infant School system, to all our primary schools.

In support of these resolutions, Mr. Foot, made some interesting statements, respecting the establishment and success of an infant school, and the infant school system in Brookfield. Under some hesitation and many doubts, such a school was established in that village in May last. It consisted of the youngest part of a primary school, and of other children younger than had been accustomed to attend school. After a few weeks, all their doubts and fears gave place to entire confidence in the system, and a general and warm interest in the school. Numerous visiters from abroad, gave striking testimony of their feelings towards this *infant* and promising institution.

The children were fond of their school, because they were happy in it. They were made happy by being constantly employed in collecting ideas. They collected their ideas by the aid of an apparatus and visible illustrations—by *seeing*, more than by *hearing*.

The happiness and success of the *infant* department of the primary school, induced the lady, who had charge of the older children in another room, to borrow some of the apparatus used for infants, particularly that for Geometry, for the benefit of her school. By these instruments, and a similar mode of questioning and illustrating, her children immediately became interested with their employment and progress; and in the course of the season they made greater progress than their schools had usually done in several years.

The chairman stated, that a modification of the infant school system, had been used for a year or two in Northborough. This season the Geometrical apparatus, procured from this city, had been introduced with great success, and their schools had become subjects of great interest, both to children and parents.

The above Resolutions were unanimously adopted by the meeting, when Ebenezer Bailey, of Boston, submitted the following, viz:

Resolved, that it is desirable a Lyceum be established in every town, and that it take measures to introduce a portion of the infant school system into common schools.

Resolved, that it is desirable meetings should be held in every town, as soon as practicable, to read a pamphlet lately published upon that subject, or an article in the 37th number of the Journal of Education, to facilitate the formation of Lyceums.

Mr. B. remarked that these Resolutions were connected with those just passed, and might perhaps be necessary for carrying the object of them into effect. He warmly approved of the views already presented to the meeting, and hoped that vigorous measures would be pursued to have them realized by the community.

These resolutions were also supported and warmly recommended, by Rev. Mr. White, of Johns Island, South Carolina; Professor Yates of the Polytechnic School, Chitenengo, N. Y.; Ebenezer Battelle, Esq. Newport, Ohio, and several other gentlemen of this city, and passed unanimously.

Mr. Bailey then moved that a committee be appointed to take such measures as they might deem expedient, to present the subject to the public, and to carry into effect the objects contemplated by the meeting: which motion was passed, and a committee of seven, viz. Messrs. Holbrook, White, Foot, Yates, Rand, Allen, and Battelle appointed.

The above committee in pursuance of their instructions from the meeting, present for the consideration of the public, the following brief hints in relation to the subject, viz:

1. *Self education* lies at the foundation, not only of individual character, respectability and usefulness, but of the prosperity and happiness of our country and the world; and is essential to the existence of a republic. The power of self education may be possessed by every member of our race. Wherever mind exists, there is the power of mental improvement. This improvement depends upon individual and personal *efforts*. The great object of all Literary Institutions and other means of learning, ought to be to elicit this effort—to induce and enable each to *educate himself*.

2. The social system of our nature is among the most prominent features of the human character, and may be so directed and regulated, as to call forth the *efforts* of individuals for their own instruction, and to render the social and family circles, the table and fireside, schools for mutual and self improvement.

3. It is a prominent object of Infant Schools and Lyceums, so to direct and regulate this social principle, as to render *daily* and *common intercourse*, a source of useful instruction and constant improvement.

4. To effect this great and most desirable purpose they surround children and adults with such objects, as are fitted, at once, to entertain and instruct them, and to present agreeable and useful topics of conversation, reflection and reading—to place before them *specimens* and *representations* of the works their Creator has formed for their use, their study and delight—to furnish them with the necessary instruments for investigating and comprehending the laws of science, and applying those laws to give them greater skill and success in their ordinary pursuits of life, and their intellectual and moral growth and happiness.

5. To apply these collections and various instruments for self and mutual improvement, *stated meetings* are held, consisting of various classes and ages in society, to give an opportunity for mind to act on mind, and heart on heart, and throw a happy and constant influence over the intercourse of families and friends.

The object of the Lyceum is not to dazzle the eyes of the multitude with occasional splendid achievements of a few superior minds, but to exert a silent and gradual, though constant and powerful influence on the intelligence and morals of all classes, even in the humblest walks of life.

6. If the education of each individual rests with himself, and is the business of his life, and is to be effected principally by a proper regulation of the social principle, it is evident that the first and all important step is for *neighbors* and *friends to associate*, and procure without delay those means by which they may entertain and enlighten each other. And the means for a *commencement* in the good work of mutual and self cultivation, are few, simple, and always at hand.—Wherever a book upon any subject of useful knowledge can be procured, and a person found capable of reading it, the work can be *commenced*. That step has often led to others, and to a system of means for continued and increasing entertainment and instruction.

As the occasion will not permit even a brief exposition of a subject so vast and so important as that of a system of *Popular Education*, or of the most efficient measures to advance it, the committee would respectfully refer any who may wish for a more full view of it, to the pamphlets mentioned in the last resolution passed by the meeting, and also to Brougham on 'Popular Education.' They would also invite the attention of all who have any interest in this subject, to the meetings recommended in that resolution as the most efficient measure to have it generally understood and appreciated throughout our great and growing REPUBLIC.

JOSEPH ALLEN, *Chairman.*
JOSIAH HOLBROOK, *Secretary.*

PETRIFACTIONS AND FOSSIL REMAINS.

It is remarkable that, as in the case of plants, the petrifactions of the known species of animals are frequently found in regions in which, according to their present habits, they could no longer exist. Thus the remains of the animals of the torrid zone have been discovered in the highest north; but are never met with in warmer regions. Petrifactions and fossil remains are more common in some places than in others, but there are few districts in which they have not been discovered. Oyster shells have been found in the Andes at an elevation of 14,120, and ammonites in the Himalaya, at an elevation of 16,000 feet above the level of the sea, and impression of ferns agatized wood, in the coalpits of England 2000 feet below the same level. Among the remains of the animal kingdom, shell and zoophytes are the most abundant. Among these are purple oysters, echini, medusas, nautilities, chamites and others. In Greece and in Spain we often travel over nothing but shells; and in the neighborhood of Touraine, in France, there exists a continuous bed of broken shells of about nine ancient square leagues in superficial extent, and at least 20 feet thick. Next to the testaceous kinds of sea-animals, fishes are the most frequent.—Different kinds of fossil tortoises have been discovered in Europe. A beautiful fossil of the sea-turtle, weighing 180 pounds, was recently discovered in a mass of ferruginous limestone in the Stone Ridge off Harwick. The coppery schist of Thuringla furnishes specimens of fossil lizards, and they are found at Elsten, in England, imbedded in the clay. Petrifications and impressions of birds are less common and are in general only incrustations of calcareous tufa of the last age of geological revolutions; but at Auvergne there have been recently discovered eggs perfectly preserved, and skeleton of birds, in a deposite which is the oldest in the order of time. Besides these petrifactions, the bones, teeth, and even whole skeletons of large animals, such as whales, elephants, rhinoceroses, have been discovered in Germany and on the banks of the Siberian rivers. The mammoth is an extinct specious—the African and Indian. The remains of this animal have been found in Europe but chiefly in Siberia. The mastodon, an animal nearly similar in appearance and bulk to the Indian elephant, has left its remains upon both continents. A recent number of the Boston Journal of Philosophy gives an account of the discovery of some fossil remains, in low prairie grounds, between Plaquemines and the Lakes, which, from their enormous size, would almost render credible the stories by Father Kircher and Pontoppidon of the Kraken and Norway seasnake. If the monster to which these bones belonged were of the Balaena species, its length could not be less than 250 feet. Mr. Bullock, in his Travels, relates, that he saw near New Orleans, what are believed to be the remains of a stupendous crocodile, and which are likely to prove so, intimating the former existence of a lizard at least 150 feet long; for he measured the right side of the under jaw, which he found to be 21 feet along the curve, and 4 feet 6 inches wide; the others consisted of numerous vertebræ, ribs, femoral bones, and toes, all corresponding in size to the jaws; there were also some teeth; these, however, were not of proportionate magnitude. These remains were discovered a short time since in a swamp near Fort Philip; and the other parts of the mighty skeleton are, it is said, in the same part of the swamp. *Cabinet.*

LORD CHATHAM TO THOMAS PITT.

We extract the following wise and affectionate counsel from 'Letters written by the late Earl of Chatham to his nephew, Thomas Pitt, Esq.

'I come now to that part of the advice I offer you, which most nearly concerns your welfare, and upon which every good and honorable purpose of your life will assuredly turn; I mean the keeping up in your heart the true sentiments of religion. If you are not right toward God you can never be so toward man. The noblest sentiment of the human breast is here brought to the test. Is gratitude in the number of man's virtues? If it be, the highest benefactor demands the warmest returns of gratitude, love, and praise. *Ingratum qui dixerit, omnia dixit.* If a man wants this virtue, where there are infinite obligations to excite and quicken it, he will be likely to want all others towards his fellow creatures, whose utmost gifts are poor, compared with those he daily receives at the hands of a never failing Almighty Friend. *Remember thy Creator in the days of thy youth*, is big with the deepest wisdom. The fear of the Lord is the beginning of wisdom: and an upright heart, that is understanding. Hold fast, therefore, by this sheet anchor of happiness, religion; you will often want it in the times of most danger, the storms and tempests of life. Cherish religion as preciously, as you view with abhorrence and contempt superstition and fanaticism. The first is the perfection and glory of human nature; the two last the degradation and disgrace of it. Remember the essence of religion is a heart void of offence towards God and man; not subtle speculative opinions, but an *active, vital principle of faith.*

ADDRESS BY A FEMALE INDIAN.

May each of you have, in your habitation, a fair shrub, or little tree, as a family tree of Peace.

May the exhalations from it be as the sweet odors of incense, to gladden your apartments or as the leaves of the sweetest trees in the forest, when the vernal morn lifts her glistning forehead from the great Lake, and darts the splendor of her eyes aslant the dewy earth.

Let no rude sounds of discord or disgust be as blighting wind to wither the leaves of this family tree; no distress or disgust, like a thick fog, cast an unkind mildew to taint them; but may the husband's eye, like the sunbeams cherish its roots, and the woman's voice, as a gentle breeze, fan its branches and expand its swelling buds.

Let her draw deep into her breast, the balsam of its effluvia, and her life breathe forth, and improve the fragrance. Thus, with purest flame, the fire of concord shall glow unextinguished upon your hearts, and domestic bliss shall every day add fresh fuel to increase its strength.—*The Cabinet.*

AMERICAN BOOKS.

ON the 20th of October, 1829, will be published, at Boston, the first of Five Volumes of 'Antediluvian Antiquities, translated by an American Traveller in the East.' This work will contain general views of the theology, history, poetry, laws, literature, and manners, of 'The World before the Flood.' These *translations* will aspire to a high rank among the most *original* works of the age. The translator will publish them at his own expense, devoting the profits, in remembrance of his own orphanage, to 'Orphan Asylums,' 'Dorcas Societies,' and other charities. As he writes no more for gold than for fame, the books will appear in the most beautiful style of printing, at the price of one dollar for each volume of common size, duodecimo, in boards; the most liberal allowances will be made to agents and booksellers; and the advertising fund for each volume will be two hundred dollars. Should the work be sustained by the public, every volume following the first will be adorned with superb engravings, illustrative of 'The Sublime and Beautiful' in Edenian and other antediluvian scenery.

The above work will be followed by the first of Five Volumes of 'Vicissitudes of Life, Letters, and the Age; by an Old Soldier of Washington, and a Student and Wanderer of the last Fifty Years.' These volumes will include concise notices of *all* the eminent statesmen, warriors, and authors, of the United States. Specimens will appear in a few days.

Ten or twelve literary ladies and gentlemen, in different parts of the United States, who may *believe* that they *know* the name of the author, are requested to 'keep a secret.' It is of little moment, but the publication of that humble name will suppress every volume but the first of each series.

The Editors of the periodical papers, mentioned below, are requested to publish this advertisement. Besides a copy of the work, which they may receive from the bookseller nearest to them, their bills, at one dollar each, will be paid by Messrs. Munroe & Francis, Boston. The same compensation will be tendered to them for such successive advertisement of each volume of each work; as their own judgments may dictate. Each Editor will please to send one paper, containing the advertisement to Messrs. Munroe & Francis, Boston.

All the daily, literary, and religious papers, of Boston, and all the exclusively literary papers, *of extensive circulation*, in the principal cities of the United States. Other papers, in each of the States and Territories of the Union, will be designated hereafter.

Orders for the books will be received by the publishers at Boston. August 8.

THREE NEW BOOKS FOR SUNDAY SCHOOL AND JUVENILE LIBRARIES.

WAIT, GREEN & Co. 13, Court street, have just published the following Books:—

"The Talisman," a Tale for Boys.
Little Edward, the Good Boy;
and a new and handsome edition of the Sunday School Hymn Book: price $10 per hundred to Sunday Schools.

Also the first part of the Hymn Book separate, $4,-25 per hundred.

N. B. The largest Hymn Book now introduced into all the principal Sunday Schools in the city and country. It is recommended by the Boston Sunday School Society, and American Unitarian Association; and in proof of its popularity the publishers would add, that about five thousand copies have already been sold. It contains four parts. The first is intended for the commencing and closing devotion of the school. The second contains hymns adapted to the capacity of children not over six years. The third part is designed for Scholars between the ages of 6 and 12—and the fourth for scholars over the last mentioned age; besides several additional Hymns. July 25.

SOURCES OF PUBLIC PROSPERITY.

CARTER & HENDEE, corner of Washington and School streets, have just received for sale, a Sermon, entitled "The Sources of Public Prosperity." By Rev. Joseph Allen of Northborough. July 25.

UNITARIANISM NO NEW DOCTRINE, *but genuine Christianity.*

JUST published and for sale by L. C. BOWLES corner of Washington and School streets, A Sermon entitled 'Unitarianism no new Doctine, but Genuine Christianity,' delivered before the Unitarian Congregational Society in Rochester, N. Y. By REV. JAMES D. GREEN. August 22.

THEOLOGY AND NOT RELIGION *the source of division and strife in the Christian Church.*

DR. LOWELL'S Sermon, preached May 14, 1829, at the Ordination of Mr. John L. Sibley, as Minister of the Church in Stow, this day published by N. S. SIMPKINS & CO. 79, Court-street. July 25.

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